INDIAN MINERAL INDUSTRIES LIMITED

22/1 DUM DUM ROAD

CALCUTTA 2

Jain Journal

A Quarterly on Jainology

No. 3 **January 1967**

CONTENTS

All contributions, which must be type-written, and correspondence regarding contributions and book reviews should be addressed to the Editor, Jain Journal, P-25 Kalakar Street, Calcutta 7 For advertisement and subscriptions please write to the Secretary, Jain Bhawan, P-25 Kalakar Street, Calcutta 7. Subscription for one year. Rs. 2.00 ; 4sh ; $ 1 00. Single copy 75 Paise Phone. 33-2655

Fourteen Dreams JAWAR CHAND DASSANI

OURSELVES

mūlāo khaṅdhappabhabo dumassa
khandhāu pacchā samubeṅti sāhā
sāhappasāhā birūhaṅti pattā
tao ya se puppha phalam raso ya

ebam dhammassa vinao mūlam paramo se mokkho
jena kittim suyam sigdham nissesam cāvigacchai

—Dasavaikālika Sūtra

From the root groweth the trunk and from the trunk shoot branches, from branches grow the twigs and from the twigs the leaves. And then flowers blossom and the tree beareth fruit and juice

Such is humility. It is the root of *dharma* and *mokṣa* is its juice. By humility ye learneth the scriptures quickly and attaineth fame, and in the end, liberation of thy soul.

In Jaina scriptures, much stress has been given on *vinaya* or humility. Humility is the root of *dharma*. And it is too true. Unless one approaches his preceptor with humility and respect he will not learn anything.

This is not only true of one who is desirous of following the path to liberation, this is also true of one who is bent on getting a vocational training .Unless one has faith in and respect for his superiors and teachers, his learning will remain incomplete and useless.

We do not impart this training in *vinaya* to our wards as our scriptures prescribe and the result is that we are becoming easily angry and impatient. We find fault and criticise others but never our own selves. Criticism does no good unless it is introspective and unless we live up to the standard we want others to emulate Criticism we have had enough but not this self-introspection. And for this *vinaya* is essential. He who is humble, as enjoined by the scriptures has his knowledge honoured and his doubts removed. He earns a lasting fame in this world and in the next

The Universal Message of Jainism

KALIDAS NAG

[Dr. Kalidas Nag, an eminent Indologist and historian, died in Calcutta on November 8, 1966. A great admirer of Jainism and a profound scholar he contributed much for the better understanding of Jainism all over the world. As our homage to the departed soul, we reprint from one of his old writings on Jainism in which he had appealed for the formation of a 'World Federation of Ahimsa' as the noblest contribution of India to humanity.—*Editor.*]

Whatever may be the doctrinal differences between Jainism and other denominations of Hinduism, we are all grateful to the Jaina masters for their services to the cause of Indian culture and spirituality as well as towards the alleviation of human suffering through centuries. Dr. Winternitz has very justly observed in his *History of Indian Literature*, "The Jainas have extended their activities beyond the sphere of their religious literature to a far greater extent than the Buddhists have done, and they have memorable achievements in the secular sciences to their credit, in philosophy, grammar, lexicography, poetics, mathematics, astronomy and astrology, and even in the science of politics. In one way or other there is always some connection even of these 'profane' works with religion. In Southern India, the Jainas have also rendered services in developing the Dravidian languages, Tamil and Telugu, and especially the Kanarese literary language. They have, besides, written a considerable amount in Gujrati, Hindi and Marwari. Thus we see that they occupy no mean position in the history of Indian literature and Indian thought."

Unlike Buddhism, Christianity, Islam and such other religions committed to the task of proselytism, the Jaina religion preferred the less ostentatious path of realising Truth for the Individual and, through the individual, for Humanity.

Leaving aside the elaborate scholasticism, the dizzy height of *syādvāda* dialectics and the extraordinary cult of *ahimsā* (non-violence), the spirit of Jainism may modestly point out to a few principles of Life that it has discovered for mankind of all ages :

Not to take life
Not to lie
Not to steal
Not to own proprety

These were the four vows enjoined by Parsvanath, the great precursor of the 8th Century B. C. and his worthy successor Mahavira in the 6th Century B. C added but the fifth vow of chastity, dividing the original vow of property into two parts, one relating to woman and another to wealth corresponding to the *Brāhmanical* vows about *kāmini* and *kāncana*. When missionaries of rival religions are crudely offering transcendental bribes (backed by temporal advantages, of course) like bliss in Heaven and extra-mundane Immortality, Jainism quietly affirms its lasting convictions through its daily prayer :

"*The soul is the maker and non-maker and itself makes happiness and misery, is its own friend and its own foe decides its own condition good or evil.*"

Such an affirmation is born of centuries of research in the realm of spiritual realities which do not care for sentimental campassion or supernatural miracles of salvation. Jainism in its essence is the religion of heroic souls who are *Jinas* or conquerors of their self, and rightly its pioneer was styled Mahavira, the Great Hero When modern researches in science and history would tear the veil of illusion from the face of many sects and cults, Jainism would shine in the primordial grace of her body spiritual, scorning all cheap trinkets and false ornaments. In sublime loneliness, Jainism realised Truth in its bare majesty and it ever urged human beings to rely more on individual discipline than on spiritual intermediaries like *gurus* or sons of God. What the object of this strenuous quest, this hard discipline, was, need not be (and cannot be) defined. The heroic effort itself is the *raison d'etre* of the true Hero who seldom cares for incidental rewards on universal fame. Such a religion, no doubt, is not for the majority , but it may not be without appeal for a select few who are disillusioned of historic cults and are brought face to face with the eternal twins, Soul and Truth, the undeniable categories of human life and consciousness.

It is easy to wax eloquent, nay sentimental, over charity or compassion as the very *soul* of religions and yet to connive at the destruction of millions of human *bodies* in brutal, materialistic war. Against this chicanery of human conscience and degradation of our ethical code, Jainism shines today as the only religion with an uncompromising faith in peace and non-violence in thought and deed. This great lesson of Jainism, which Buddhism and Hinduism in general accepted, has not yet been made public with adequate reference to the Jaina canons and Jaina history But we hope that, in this crisis of human culture when, in the name of nationalism and imperialism, millions of human beings could be butchered, when internationalism is ridiculed and peace causes exploited by shrewd politicians, our Jaina friends of India would organise a 'World Federation of Ahimsa' as the noblest contribution of India to humanity. I appeal to my Jaina brethren to come forward to consecrate a 'World Peace Trust' to facilitate researches into Jaina and other Indian texts on Peace and to distribute the results to all parts of the world, with a view to developing a new system of education and a new philosophy of life towards which the League of Nations and allied organisations are groping The Orient and the Occident may safely and fruitfully collaborate in such an universal cause of human welfare.

Written in 1936

The Jaina Doctrine of Karman

NATHMAL TANTIA

All Schools of Indian Philosophy except the materialist believe in worldly bondage and the way out of it. When the Buddha attained enlightenment and realised the truth, he is said to have discovered the four noble truths of suffering, source of suffering, emanicpation and path leading to emancipation. The second of these truths enunciates the root of worldly transmigrations, which is *avidyā* and its associate *tṛṣṇā*. A person is involved in the world so long as he is under the spell of these two. His character is determined by those two factors which give rise to further factors of which the three *kleśas*, viz., *lobha*, *dveśa* and *moha*, are most prominent as the determinants of the vicissitudes of the worldly career. In short, the second truth gives the law of *karman* propounded by the Buddha. In fact, all our spiritual leaders who preceded or succeeded the Buddha offered some law of *karman* as part and parcel of their philosophies The *Mīmāṁsakas* who believed in sacrifice and rituals also admitted the efficacy of such acts as leading to heaven or acquisition of worldly prosperity. Indeed, they installed *karman* in the place of God. The act of sacrifice produces *apūrva* or *adṛṣṭa* which leads to the desired effect. The *Nyāya-Vaiśeṣika* philosophers accepted *adṛṣṭa* as a quality of the soul, which accrued from good and bad acts. The Jainas, in harmony with their realistic bias, postulated concrete relation between soul and matter, effected on account of delusion (*mithyātva*) and passions (*kaṣāya*) which include *rāga*, *dveśa* and *moha* of the *Nyāya-Vaiśeṣika* school. The Buddhist also attributed the production of physical organism to *karman* which they conceived as a concious activity (*cetanā*). In other words, consciousness (which in its general aspect is called *nāma*) is admitted by the *Theravāda* Buddhist to give rise to matter (called *rūpa*) and relate itself to it. This Buddhist conception of relation between conciousness and matter should be considered by scholars in the light of the Jaina doctrine of *karman*, which is beyond doubt presupposed by the Buddhist doctrine. The most common feature of the various doctrines of *karman* is the admission of the beginninglessness of the worldly life of a soul. There is also unanimity about the capacity of the soul to achieve emancipation. Transmigration from one life to another is also accepted by all philosophers who believe in spiritual develop-

ment. The difference among them relates to the nature of the conscious principle which is to attain salvation. There is also difference of opinion in respect of the path to be followed for spiritual perfection.

The law of *karman* is formulated in accordance with the ontological presuppositions. A soul, according to Jainism, is a substance which has consciousness as its inalienable property. It is also subject to change of modes, though always retaining its nature of consciousness. There is no opposition between pure consciousness and the modes of knowledge (*jñāna*), perceptual intuition (*darśana*), power (*vīrya*) etc. This Jaina view of soul owes its development to *ācārya* Kundakunda and his followers. Consciousness continues to shine through the modes which range from the simple sensation of amoeba to the omniscience of a perfect soul. In the context of Jaina philosophy which is realistic in the extreme, consciousness as a general property over and above knowledge, intuition, bliss and power might appear confusing. But there is no contradiction in such conception which rather justifies the *Nandi Sutra* dictum that a part of the intricate properties of the soul, which are all infinite in scope, always remains manifest, howsoever low be the rung of the spiritual ladder to which the soul might have fallen. The vicissitudes of a soul in transmigration from the lowest to the highest levels find explanation and justification only if the principle of consciousness continues to witness and guide the evolution. Jainism does not believe in Personal God to guide the destiny. Nor is there any outside force to vouchsafe such guidance. The guidance must come from within and the soul *qua* consciousness is the source of such direction.

Jainism believes that the most basic condition of worldly life is *mithyā-darśana* or simply *mithyātva* which stands for the perverted view of things Even in and through this *mithyatva* flickers the light of consciousness which sometimes is capable of dispelling the darkness of *mithyātva*. The concomitant result of *mithyātva* is *mithyā-cāritra*, that is, aimless conduct of a mad man ignorant of values. If the basic attitude is perverted, the conduct must necessarily be perverted. If the approach is wrong, the activity is bound to be wrong. Knowledge and intuitive perception (which we have sometimes expressed by the term 'intuition') are also consequently perverted. This does not mean that there is any sort of causal succession between *mithyātva* and *mithyā cāritra*, etc. These factors are rather concomitant facts which vitiate the purity of the soul by attracting material particles and allowing them to settle. The embodied existence of the soul is due to the functioning of these factors. *Rāga* (attachment to worldly things), *dveṣa* (aversion to unpleasant things) and *moha* (delusion as the basic values of things)

are admitted by all philosophers as the basic conditions of entanglement involving transmigration from one birth to another and also the acquisition of the physical organism that makes life possible But it is only the Jaina philosophers who explain the functioning of attachment, aversion and delusion in terms of inflow (*āsrava*) and bondage (*bandha*) of *kārmic* matter. In other philosophies, such relation between soul and matter is not explicitly admitted, though the acquisition of body, mind, etc., by the soul is set down to the influence of those factors, without the function of *kārmic* matter as the intermediary. We have already stated the Buddhist position in this respect In the *Sāṅkhya-Yoga* system, the whole evolution is due to *prakṛti*, the *puruṣa* being only pure consciousness witnessing the drama played by the former which is a combination of three *gunas*, viz., *sattva*, *rajas*, and *tamas*. In a sense, *rāga*, *dveṣa*, and *moha* are material evolutes ; as such the question of *kārmic* matter serving as the intermediary between *puruṣa* on the one hand and physical apparatuses on the other does not simply arise. The postulation of *kārmic* matter and its relation with the soul to explain the vicissitudes of the soul is of course a unique feature of the Jaina doctrine of *karman*. But sometimes scholars forget the spiritual factors behind the material processes and make haste to identify the Jaina philosopher's *karman* as simply material particles. But this is not a true assessment The ultimate conditions of *kārmic* bondage belong to the soul itself It is of course difficult to ascertain the priority between the spiritual conditions and the *kārmic* matter in the soul, as influencing fresh bondage. Yet the Jaina philosopher's distinction between *bhāva-karman* and *dravya-karman* clinches the issue by laying down the importance of *bhāva-karman* as the determining factor of *kārmic* relation. The mutual relation between soul and matter is beginningless and so the determination of the source of the initiative of attraction of *kārmic* particles appears intractable. But the concept of *bhāva-karma* should be accepted as setting the question at rest. On this problem, the Buddha's verdict that *cetanā*, that is, the moral will, is the *karman* is unambiguous and decisive. It is the intention and motive behind the act that determines the latter's morality. And the Jaina philosopher does not hold a different opinion, though he is sometimes wrongly criticised by his opponents on this score.

Consistently with his habit of concretizing all facts of life, the Jaina philosopher has recognised eight types of *karman* in order to explain the various limitations and distortions of the intrinsic properties of the soul. Thus the *kārmic* particles which obstruct the knowledge of the soul are called *jñānāvaranīya karman*. Similarly, the particles which obstruct the perceptual intuition are called *darśanāvaranīya*. Those that

obstruct right view and right conduct are called *mohanīya*. The particles which obstruct the free manifestation of spiritual energy (*vīrya*) are *antarāya karman*. The infinite bliss of the soul cannot manifest itself on account of *vedanīya karman*. The soul is an eternal substance and its continuity is not subject to disruption, but owing to the effect of *āyuh karman* the soul appears to have a limited longevity. The soul being *amūrta* is absolutely free from any physical limitation, but owing to *nāma-karman* it acquires a physical attachment which makes it appear as having a material body. Similarly, owing to the functioning of *gotra karman* the soul experiences high or low status in society. This is, in brief, the account of the eight types of *karman*. Of these, the first four types are *ghātī karman* because they 'kill' the fundamental qualities of the soul while the last four are known as *āghati karman* because they cannot 'kill' but can only make them appear distorted and delimited.

In Jainism, an elaborate discussion is found on the conditions of the inflow of *kārmic* matter in the soul. Activity—physical, vocal or mental—is the condition of attraction of *kārmic* matter which divides itself into eight or a lesser number of groups according as the occasion arises for the binding of those *kārmic* particles. The character of these groups as *śubha* (pleasure-giving) or *aśubha* (pain-giving) is determined by the condition of the soul in respect of its passions and delusion. The *bandha* (bondage) which is the consequence of *āsrava* (inflow) is also determined by these conditions. Once bound, the *kārmic* particles settle in the soul and come up at the destined moment of friction (*vipāka*). The state of the *kārmic* particles during the period from bondage to rise is called *sattā*. The state of their realisation when they produce their effect is called *udaya* and the state of their premature realisation is called *udīrana* The transfer of one type of *karman* to another type is called *sānkramana* Besides these, there are many other states and processes of *karman* in which we need not enter here.

It will now be apparent that the spirituo-material complex is a work of the law of *karman* which is inexorable in its application. All schools of Indian philosophy accept this law of moral causality without exception. All worldly phenomena owe their appearance to the law of *karman*, and the Buddhists appear to have believed in the cosmic aspects of the *karman*. Scholars have discovered in the *Prakrti* of *Saṅkhya-Yoga* and the *Māyā* of *Advaita Vedānta* the characteristics of *karman*. If there is a meeting point between the philosophies of India, it is in this law of causality on the moral plane. There have been long-drawn controversies and polemics on problems of ontology and also religious rites and rituals, but no Indian philosopher has ever denied the doctrine of *karman* which has been the uniting link and the meeting ground of our philospohers and saints for ages.

Mrigavati

PURAN CHAND SAMSOOKHA

a short story

Today all Kausambi is cheerless. King Satanika is laid up with a serious illness. The chief medical men of the kingdom have gathered together to save the King from the attack of a severe diarrhoea, but instead of diminishing, the disease is steadily on the increase. The Queen-consort, Mrigavati, is always by the bed-side of her husband, nursing him, but all is in vain. The dismal shadow of death gradually deepens over the King's face.

One day, all of a sudden, the Prime Minister comes to the King's sick bed with a gloomy face and a letter in his hand. Prodyot, the King of Ujjain, has sent a letter to the effect that Satanika cannot be a worthy husband of the extraordinarily beautiful Mrigavati, it is Prodyot alone who is worthy of her ; therefore, Mrigavati must be sent to Prodyot immediately on receipt of his letter, otherwise he will invade Kausambi with his army and carry away Mrigavati by force. The Prime Minister gives the further news that the fiendish Prodyot has already started on the expedition with his army soon after despatching the letter.

At any other time, King Satanika would have certainly prepared for a fight, but at this moment that is impossible. Today he is an invalid. Finding no other way, he instructs the Prime Minister to write to Prodyot that the relation between the two kings has always been friendly and that it is immoral and irreligious to cast an eye of lust on another's wife. He further instructs the Minister that he should refer, in his letter to ethical principles and make an earnest appeal to Prodyot not to embark upon a military expedition at this time. But all of them knew that it was useless to send such a letter to Prodyot, who was hardly likely to desist. It was, indeed, for his lustful desire for other's wives and his habitual excitement over battle that he was known as Prodyot, the Black-hearted.

On receipt of Prodyot's letter the King becomes more worried and despondent. Mrigavati, who has a sharp intelligence, perceives the state of his mind and says to him,

"My lord, do not be worried. I am a *kṣatriya* girl of the Haihaya clan and the Queen of a powerful *kṣatriya* like you. If Prodyot at all invades our city, he will have only my corpse ; my soul will go to my lord alone."

These words from Mrigavati alleviate much of the anxiety of Satanika's mind

A few days later, King Satanika dies, and immediately Prodyot's hordes come to the vicinity of Kausambi and pitch their tents there.

To their great surprise, the people of the city see that moats are being dug and ramparts built all around Kausambi. New, able-bodied soldiers are being recruited, trained in the use of weapons and fully equipped , and all this work is being carried on under Prodyot's direct supervision

Day after day all this work continues unrelaxed. Prodyot, who came to attack, is making no attempt to attack ; rather it is by his efforts that the city is being fortified and protected in all ways From the Prime Minister to the common townsman, none knows the reason of it—all look on with astonishment In course of time the moat and ramparts are ready, and considerable war-materials are collected in the fort of the city. Posted in every watch-cabin in the ramparts, well-trained and well-equipped soldiers guard the city day and night The treasury is filled with abundant wealth and provisions are stored in piles.

The Queen, Mrigavati, summons the Prime Minister, the Commander of the army, and other high officials and distinguished townsmen to a meeting When all are assembled, she herself begins to speak about the object of the meeting .

"You must be aware that all necessary arrangements have been made for the protection of our city from foreign invasion by digging moats, constructing ramparts, increasing the army, collecting war--materials etc. Even if the town is beseiged, we shall not run short of war-materials and provisions, That all this work has been done with the cooperation of the black-hearted Prodyot, is not unknown to any of you. It is, no doubt, mysterious that Prodyot, who came to attack the city, has, instead of attacking it, rendered it impregnable to the enemy. It was to tell you about it that I called you together today. When the King died, I found myself helpless. There was then no means at our disposal to withstand any attack by Prodyot. Prince Udayana is a

minor. In such a condition I took recourse to diplomacy in order to save the prince and the kingdom. In great secrecy I sent word to Prodyot that I was willing to go with him to his kingdom, but the city of Kausambi was lying defenceless and the prince was a minor ; and that if he helped to provide for the defence of the city, I would instal the prince on the throne and go to him. Prodyot believed in my comforting words, and you all know how he has helped to fortify the city. But now he has become impatient—tomorrow is the last day. Prodyot desires my body ; therefore, tomorrow you will please carry my body to him—my soul shall go to my departed husband."

Queen Mrigavati's word astounds and stuns all who are in the court. A murmur of applause begins to be heard. But the proposal of the Queen's suicide dejects and overwhelms all, and they discuss if there is any other means that can be adopted under the circumstances. At this stage, a townsman rises and addresses these words to the Queen.

"If, instead of committing the great sin of suicide, the Queen seeks initiation into Mahavira's order of nuns, it will be a double solution."

The meeting is adjourned till the next day in order to consider this proposal. Where is Lord Mahavira now, and how one can go to him,—this also is a subject for consideration

With the break of day, news reaches Mrigavati that the *śramana* Lord Mahavira, is coming towards Kausambi. Extremely delighted at the news, Mrigavati prepares to go to see and make her obeisance to the Lord.

To Prodyot's camp also come two reports together: one, that Lord Mahavira is coming, and the other, that an unfriendly king has started on an invasion of Ujjain Prodyot makes up his mind to return to Ujjain at once, but on second thought, decides to stay for a day more for the sake of seeing Mahavira and taking away Mrigavati with him.

Lord Mahavira is staying with his disciples in a garden called Candravatarana *Caitya* on the outskirts of Kausambi. Many men have come from Kausambi and the neighbouring towns and villages to gaze at his serene, graceful figure and drink the nectar of his teachings. Queen Mrigavati and King Prodyot have also come and taken their proper seats there Mahavira's tranquil and radiant face, his mellifluous words and uncommon personality have exerted a profound influence on the minds of the assembled people An atmosphere of *sāttwic* peace and purity

has been created all around. Gods, men, beasts and birds, all, forgetting their mutual animosities, are drunk with the nectar of Lord Mahavira's words. He explains in his forceful and moving words the immortality of the soul, the bondage of *karma*, the vanity of the world, the agony of life and death, and the release from this mortal agony by non-violence (*ahimsā*), self-discipline and austerities. The gathering listens, spell-bound. It appears that all lower passions, like attraction and repulsion, have disappeared from the minds of all men and creatures assembled there.

As Queen Mrigavati listens to the sermon, an immense change begins to take place in her thoughts and feelings and is reflected in her face. From her matchless, lotus-like countenance gleams out the lusture of the spirit of non-attachment and renunciation When the sermon is over, she rises and thrice walking round and bowing to Lord Mahavira, says to him with folded hands,

"Lord, I have realised the vanity of worldly life and my attachment to it is gone In order to be liberated for ever from the unbearable pain of birth, decrepitude and death, I wish to be initiated and admitted into your order of nuns May my Lord be compassionate enough to permit me"

Mahavira replies,

"Oh beloved to the gods, follow the inclination of your heart."

King Prodyot was regarding Mrigavati with a fixed stare. Mahavira's personality and his sermon have wrought a great change in his mind also. He thinks in amazement, 'Is this glorious woman the peerless beauty Mrigavati whose portrait has charmed me ? No doubt she is extraordinarily beautiful, but, why, her beauty is causing no infatuation in me ; rather, it is giving rise to a feeling of honour and respect.' His coming to Kausambi, his intense desire to win Mrigavati and all this long and intent waiting now appear to him as nothing but a colossal error, and an egregious wrong. In the course of only a few moments, by the influence of the great saint, a wonderful change has come over the outlook of even such an unfeeling evil-doer as the black-hearted Prodyot. Suddenly he rises from his seat, thrice walks round and bows to Mahavira and makes for his camp with unhurried steps.

On the next day Prodyot enters Kausambi, unarmed and with only a few body-guards and himself taking the initiative, gets the corona-

tion of the prince Udayana performed. Making a promise that if ever he is informed that an enemy has attacked Kausambi, he will immediately come with his army and protect it, he sets off for Ujjain

Mrigavati becomes a nun and before long attains to spiritual liberation by severe self-discipline and austerities

Acarya Sant Bhikhan

Sant Bhikhan (also called Bhiksu) was the founder-*ācārya* of the *tera-panth* sect of the Jainas He was born in a village called Kantalia in the old Marwar state in Bikram *sambat* 1783 (1726-27 A.D). His father's name was Shah Baluji Sanklecha and his mother's name was Dipa Bai both of whom were very simple and modest in their living and behaviour

Bhikhan was a born leader of men He was more intelligent than his age and even as a youngman he was respected by the people of his village. Beyond this, however, we do not know much about his early life We do not know exactly at what age he was married but it must have been celebrated pretty early and he had a daughter from this union. This much is however certain that he was indifferent to worldly living even in his childhood and marriage or material comfort had no attraction for him. Quite early in his life he coveted the company of the Jaina monks. His parents were the followers of the *gacchavāsi* sect and so he came in contact with the monks of this sect But these did not satisfy him and he started visiting the *potiabandh* monks and ultimately he joined a section of the *bāis* sect of the Jainas of which the then *ācārya* was Sri Raghunath. Bhikhan's wife not only approved the religious activities of her husband but was also an equal partner in them Both husband and wife took a life-long vow of *brahmacarya* and observed fast every alternate day. But Bhikhan's wife did not live long. Her death made Bhikhan all the more conscious about the transitoriness of life and hence all the more determined to renounce the world. He started preparation for this renunciation, which now became the ultimate goal of his life.

Bhikhan's father had already died. So now he had only to seek the permission of his mother. But this was by no means an easy task,

since he was her only son and only earthly support. When Raghunath came to know of Bhikhan's desire to join his order as a monk, he too tried to induce and influence his mother When Bhikhan's mother told him that before the birth of her boy she had seen the vision of a lion approaching her and that hence this boy was destined to command riches and fame rather than court monkhood, Raghunath assured her that even as a monk he would roar like a lion. This argument had sufficient weight with the mother and she ultimately gave her permission. Bhikhan was initiated into monkhood by Raghunath himself.

The next eight years of Bhikhan's life were devoted to higher spiritual growth through diverse hardships He started with the study of the sacred Jaina texts which he could soon master by dint of his sharp intellect. This opened his spiritual vision and he could discover that the Jaina monks had deviated to the point of virtually breaking off from the *śāstric* injunctions. Often he humbly strove to raise these issues with his *ācārya* but the latter either kept silent or changed the course of the dialogue. But this introduced no lack of warmth between the *ācārya* and the disciple and it was widely known that Bhikhan was the spiritual successor to Raghunath. This intimacy was, however, destined to last only for seven years

An interesting episode in *sambat* 1815 proved to be a turning point in Bhikhan's life. At Rajnagar in Mewar State, some of the followers of Raghunath who themselves were well-versed in the scriptures became seriously concerned about the lapses in the lives of the monks and stopped paying respect to their spiritual head Raghunath. At this time Raghunath was in Marwar. When he heard about this rift in the lay order, he despatched his favourite disciple Bhikhan to spend the monsoon months at Rajnagar and try to win back the dissenters When Bhikhan and his fellow monks arrived there, the dissenters came to meet them with their charges. Needless to say, Bhikhan himself was not happy about the state of the religious order. But at this moment he had a different responsibility. He was entrusted by his *ācārya* with the duty of defending the order and this he did with his sharp intellect, successfully and convincingly meeting all the points raised by the dissenters.

Bhikhan had thus passed the test but in his heart of hearts he was extremely unhappy He knew that the dissenters were correct and that his *ācārya* was in the wrong. This mental pang soon took the form of a physical reaction too and Bhikhan had an attack of severe fever.

Under this two-fold pressure, Bhikhan decided that if he would survive this ordeal, he would throw his full support in favour of the truth, come what may, and even though this would mean a permanent schism in the order. On the termination of the monsoon months, he hastened back to his *ācārya* in order to induce him to reform the order and to set it on the right track. The report about Bhikhan's mission had already reached the ears of the *ācārya* and so when he saw him, he lost his temper. But Bhikhan remained patient and showed due respect to the *ācārya*. For Bhikhan had never had an intention to break away from his *guru*, still less was he an aspirant to spiritual leadership. All that he was anxious about was to open dialogue with his *guru* and induce him back to the right track. But Raghunath was obstinate and the repeated efforts of Bhikhan ended in failure. So he had now no other alternative but to leave his *guru* and start his spiritual journey on the path chalked out by the *Kevalins*.

This spiritual journey was perhaps the hardest, since Bhikhan had now to face the opposition from Raghunath and his followers. Raghunath had made an announcement that he would pursue his former disciple wheresoever he would go and make it his mission to see that he could strike no root anywhere. Since then almost infuriated Raghunath purused Bhikhan. But Bhikhan, earmarked by destiny to be the leader of men, was not to be cowed down by this. Rather, all obstacles fired his determination to follow the path of truth and righteousness. In this difficult journey, Bhikhan had only four associates in the beginning ; later, eight more joined raising the number to thirteen. Interestingly enough, the first lay followers of this new order were also thirteen in number. In consequence, the sect came to be called *tera-panth* or the Sect of the Thirteen.

Now Bhikhan and his associates began to prepare to enter afresh into monkhood. This they did in *sambat* 1817 and four of them including Bhikhan spent their four monsoon months at Kelwa in the Mewar State. It was, however, no easy task for them to get a comfortable accommodation and they were forced to spent these four months in a dilapidated house infested with venomous reptiles. Raghunath's rage was still unabated. So Bhikhan decided to tide over the opposition by concentrating exclusively on self-purification and austerity. He was not at all concerned with preaching his views or collecting a band of followers round him. This created a good impression among lay people who could see that Bhikhan and his fellow monks, and not Raghunath and his henchmen, were the true followers of the path. And so more and more people began to flock round the new leader.

Now that the *tera-panth* order had taken shape, it needed a spiritual head or *ācārya* and by the unanimous consent of the fellow monks Bhikhan was installed to this new position. But this did not affect his modesty. Thus two monks, Thirpal and Fatehchand from Raghunath's order, were senior to Bhikhan in initiation ; but later when they joined Bhikhan's new order, the new *ācārya* still continued to show them the same respect as his spiritual seniors as he had hitherto done. It is the speciality of the *tera-panth* order even to this day that the *ācārya* continues to show respect to his seniors in initiation as the latter do the same to the *ācārya* as their spiritual leader. This expression of mutual reverence as started by Bhikhan and scrupulously pursued by the later *ācāryas* remains a sacred democartic and universal element in the *tera-panth* order

On his installation as *ācārya*, a new chapter opened in Bhikhans' life He had now assumed the role of a preacher propagating his views among the laity which he did with exceptional ability, always laying emphasis on quality and earnestness rather than number. Upto this time however, there was one deficiency in Bhikhan's order it was only three-fold, with monks, and followers, both male and female. There were no nuns in the order But even this deficiency was soon to be filled up Three women offered themselves for initiation but Bhikhan was somewhat hesitant. For according to the rules of the new order, the minimum number of monks or nuns permitted to stay in one place was at least three and in no case less than three It was, therefore, risky to start only with three nuns. For difficulty would crop up in case one died or dropped out But when Bhikhan was assured that in case of a contingency of this sort, the remaining two would voluntarily discard this mortal frame, the *ācārya* gladly initiated them into the order which henceforth became complete with monks and nuns and followers, both male and female.

Having thus led the order for full forty-four years through initial hardship, Bhikhan entered the domain of the *Siddhas*, like a real conqueror or *Jina*, undaunted in life as undaunted by death. This happened in *sumbat* 1860. Before his death, he nominated Bharimal, a life-long associate and ardent follower, to his spiritual seat to become the second *ācārya* of the *tera-panth* order His thirteen commandments given before his death were as follows :

1 You should show the same reverence and reliance on Bharimal as you had hitherto done on me.

2. Bharimal is henceforth the *ācārya* of the order. You should always and without question follow his instructions and never disobey him or express doubt in him.

3. If any monk disobeys the *ācārya* and leaves the order, he should not be regarded as a monk Obedience to the *ācārya* is the rule of the *Jina* order He who does it is the real monk.

4. I have nominated Bharimal as the *ācārya* because he is fit to shoulder the responsibility By nature, he is gentle, pure and spotless. He has the demeanour of a holy monk and is faithful to the order

5 Respect the monks who are pure and perfect Keep away from the corrupt Show no respect to those who through *ill-luck obey neither the Supreme Lord Arihant nor the wishes* of the *ācārya*

6 Do not court the company of those who have transgressed the order of the Supreme Lord. For even the Lord has forbidden it. Monks, nuns and lay followers, both male and female, should carefully keep away from such persons Happiest are they that follow the words of the Supreme Lord and they alone can cut the bondage of the world

7 Monks and nuns should cultivate a sweet and friendly behaviour towards one another They should never have ill-feeling or jealousy among themselves nor form factions. Those who disobey the holy order and form factions are even worse than the individual dissenters

8. Initiate people into monkhood only after a thorough test. Never accept into the order people that lack a solid base

9 If there is any difference of view on the scriptures, neither quarrel nor break away. Be patient and leave the matter to the *Kevalins.*

10. Never try to establish your view without the knowledge and approval of your *ācārya.*

11. Even if one, two or three monks leave the order, be perfectly unconcerned. Carry on your duty with purity and equanimity.

12. Obey the *ācārya* and form it into a regular habit.

13. If any monk indulges in immorality, and yet covers it by falsehood, and practices no penance, nor expresses penitence, he should be turned out of the order.

Barren may be a woman
A tree without an yield
But be certain, oh men,
Never barren is scared deed.

—*Bhiksu*

Based on Rampuria, Srichand, '*Acarya Sant Bhikhan*' Calcutta, 1948.

Significance of Kartick Mahotsava

The leśyā tree

The full-moon day of the month of Kartick is of great significance On that day two big processions are taken out in the city and people not only of Calcutta but from remote corners of this sub-continent flock to this city to be an eye-witness of the processions and to feel spiritually enriched for having participated in it.

Though these processions are popularly known as 'Paresnath Procession', more appropriately they should be called Kartick *Mahotsava* (Religious Festivities of the month of Kartick). The significance of these festivities lies in this that these symbolise the pilgrimage by a Jaina *Sangha* or Congregation. According to the traditions, King Bharata son of the first *Tirthankara* Lord Risavadeva, took out such a procession when he visited the sacred mount of Siddhacala. Since then on this full-moon day even now year after year such processions are taken out at Siddhacala and elsewhere.

The day is very sacred also because on this day Dravira Balakhilya, the grandson of Lord Risavadeva along with many other monks of the order, had attained the state of Salvation in the holiest of the holy peaks, Siddhacala. Again, on this day, after four-months of restricted movement at some place during the monsoons, *Tirthankaras* and Jaina monks and nuns begin their movement. So the Jainas all over India observe this day in religious festivities, discourses, etc.

We need not recount here the pomp and pageantry of the procession nor the articles carried but to one thing we like to draw the attention,

the *leśyā* tree—*leśyā* signifying the different stages of the soul. The Jaina Scriptures mention six *leśyās*—*kṛṣṇa* (black), *nīla* (blue), *kāpota* (grey), *teja* (gold), *padma* (rose) and *śukla* (white). The whole thing has an allegorical significance. It is like this. In order to enjoy the fruits of a tree, the people of the black *leśyā* want to completely uproot the tree, the people of the bule *leśyā* are satisfied with the upper portion of the tree sparing its trunk and roots, the people of the grey *leśyā* remain contented with all the fruit-bearing branches lopped off, the people of the gold *leśyā* want to tear off only the fruit-bearing stalks with fruits on, the people of the rose *leśyā* are happy to pluck only the ripe fruits and the people of the white *leśyā* want nothing more than to gather the ripe fruits as may have fallen on the ground. The allegory expresses the different stages of the soul—from the least developed to the most He who is uprooting the tree is not only indulging in an act of cruelty towards the tree, he is also depriving birds and beasts, including his own specie, man, of its shelter and its fruits. What a tragic outcome of blind selfishness! If man had been contented with what the tree had itself offered him, the kingdom of heaven would have literally descended on the earth. That would have been a world with selfless, exploitationless society, whose ideal has inspired the thinking minds in different ages in different lands. Let us strive for the building up of such a society for man Such is the message of Kartick *Mahotsava*.

The Jaina Theory of Empirical Perception

PUSHPA BOTHRA

The theory of knowledge of the Jainas is based on their conception of the soul. According to the Jainas, the soul is pure and perfect and omniscient, it possesses infinite knowledge. Knowledge is inherent in the soul. In other words, knowledge is the essential quality of the soul. But through the obscuration of the *karmas* knowledge is obscured. Knowledge is perfect when the veil of *karma* is totally removed.

About the classification of knowledge, there seems to be difference of opinion amongst the Jainas. The older classification was into *mati* and *śruta*. Later on a more logical classification of knowledge was introduced. Knowledge is classified into two varieties—*pratyakṣa* and *parokṣa*. Even then there is a great difference among different authors about what is to be included under *parokṣa* and what is to be included under *pratyakṣa*. Some authors recognise two kinds of *pratyakṣa*,—sense perception and perception which is independent of the senses. But some others like Umaswati refuse to call sense perception *pratyakṣa*[1]. If *pratyakṣa* means knowledge which depends only on the self or *akṣa*, then it should include only such knowledge as arise from self without the aid of the senses. Hemacandra accepts the former conception of *pratyakṣa* and divides it into two, *mukhya* and *sāmvyavahārika* In the following exposition of the Jaina theory of empirical perception we shall mainly depend on Hemacandra's *Pramāṇa Mīmānsā*

The word *pratyakṣa* is derived from the word '*akṣa*' *Akṣa* means either the soul or *jīva* (that which knows everything[2]) or the sense organ (that which apprehends objects[3]). *Pratyakṣa* therefore means the knowledge which arises either from the soul alone, or which arises depending on the sense organs.The former is nonsensuous perception and the latter is sense perception.

Hemacandra rejects the contention of those like the *Naiyāikas* who hold that of the two, *pratyakṣa* and *parokṣa*, the former is stronger than the latter. It is of course true that inference depends on perception. In order to infer that there is fire in the yonder hill I must perceive smoke

But then, inference may also lead to perception On inferring that there is fire on the hill, a person may go there and perceive the fire. Thus perception may lead to inference and inference may lead to perception The two therefore are of equal strength

In the *Pramāna Mīmāṁsā*, perception or *pratyakṣa* is defined as a knowledge which is *viśada*[4]. Perception has been defined in various ways in different systems of Indian philosophy Some define it with reference to its cause Thus for example the *Naiyāikas* define perception as the knowledge which arises from the contact of the sense organ with the object. The *Vedāntists* reject this definition and define perception as immediate knowledge. The Buddhists include under perception only *nirvikalpa pratyakṣa*, that is, perception of the bare particular free from all universals This is rejected by the Jainas, for they perceive also the universal character and not the mere particular. Hemacandra, therefore, defines perception as a knowledge which is *viśada* or clear

Thus *pratyaksa* is defined as clear knowledge. Clarity is its special quality. But what is meant by clarity or *vaiśadva*? We are given two explanations in *sūtra* 1 1 14. In the first place, perception is clear in the sense that it is not dependent as any other knowledge such as *śābda* and *anumāna* Secondly, it is clear in the sense that its object is manifested as a 'this'. Thus Hemacandra gives us two definitions of clarity Thereby we get two important features of perception It does not depend upon any other knowledge and it always apprehends its object as something given here and now with its specific qualities and not merely in its generic character.

As mentioned before, perception is divided into *mukhya* or non-sensuous perception and *sāmvyavahārika* or empirical perception. Here we are concerned only with the latter *Samvyavahārika pratyakṣa* or empirical perception arises with the help of the sense organs and the mind[5] Thus it may be called sense perception The sense organs and the mind are the instrumental causes of perception The word *sām-vyavaharika* means that which is the cause of *samvayvahāra* or right *vyavahāra*, whether it is of the nature of *pravṛtti* or of *nivrtti*. In other words, true empirical perception leads to successful activty, positive or negative

What is meant by *indriya* or sense organs ? The word *indriya* may be derived in various ways. Hemacandra suggests several meanings. It may mean that which is the mark of the self or *indra*. The sense organs are the instrumental causes of the act of perception, but where

there is an instrument there must be a person who makes use of it. Therefore from the activity of sense organs we may infer the existence of the self. The word *indriya* may also mean that which helps the self to apprehend objects Though the self is essentially omniscient, yet it cannot know the objects by itself when it is under the influence of *karma*. It is the sense organs which make it possible for the self to know objects. Thus the senses and the mind are the instruments by which the self can obtain experience.

The *sāmvyavahārika pratyakṣa* or empirical knowledge is of five types based on the nature and function of the five sense organs. Each of them is structurally of two parts, the physical and the psychical The physical part of a sense organ is called *dravyendriya* and the psychical part is called *bhāvendriya*. Here the word *dravyendriya* defines the generic qualities of the sense organs, which have particular shapes either external or internal, The word *dravya* is also used in the sense of what is secondary *Dravyendriya* then means secondary sense organs, because in the process of experience they do not produce knowledge without the help of *bhāvendriya*

The psychical part of a sense organ or the *bhāvendriya* defines the special quality of that organ The word *bhāva* is used as having the special meaning of 'importance' or 'primacy' *Bhāvendriya* then means what possesses the property of *indriyattva* directly and not derivatively.

The *bhāvendriya* or the psychical part of sense organs has two capacities by which it is able to produce knowledge The two capacities are called *labdhi* and *upayoga*. *Labdhi* is the manifestation of sense experience due to the destruction of the knowledge obscuring *karmas*.

The other capacity of the psychical sense organ is the *upayoga*. The Jainas define *upayoga* in different ways. Some hold that it is the fundamental characteristic of the self[6]. According to others, it is the source of the experience. Hemacandra defines *upayoga* as the activity of soul in order to produce knowledge[7]. A sensation of touch needs a *vyāpāra* to manifest touch, for otherwise touch would be manifested even to a person in deep sleep.

These two capacities of the psychical sense organs are the causes of sense experience. Without these the physical sense organs cannot acquire knowledge. Therefore Hemacandra defines the word *bhāva* in its special meaning of 'primacy' or 'importance'. The word *dravyendriya* in that case would mean what is 'secondary'. The physical sense

organs are secondary because they act with the help of the *bhāvendriya* or psychical senses ; without the latter they cannot produce knowledge.

Most systems of Indian philosophy have distinguished between the outer structure of a sense organ and the sense organ itself. The ear and the eye ball, which we see are not the real auditory and visual sense organs. They are only the external supports or *adhiṣṭhāna* of the sense organs. The sense organs themselves on the other hand are held to be supersensible, though they are generally taken to be physical The Jainas also distinguish, as we have seen, between the physical sense organ and the psychical What is new in this distinction is that the primary sense organ, according to them, is not at all physical ; it is the nature of consciousness

Mind—According to the Jainas, mind has an important place in empirical knowledge Not only senses but also mind is the instrumental cause of empirical knowledge. The mind is called the organ of apprehension of all objects because all objects of sense experiences are apprehended by mind The objects of empirical knowledge are also the objects of mind. *Pramāna Mīmāṁsā* defines mind as the instrument of the self which knows everything[8]. Mind can acquire knowledge of all objects, in the sense that it is not subject to the limitations which we find in the case of ten sense organs Each sense organ can apprehend only a particular kind of object For example, the sense of touch cannot apprehend smell. But the mind has no such limitations. The mind can grasp anything which comes into contact with ten senses Mind is defined as *karana* or instrument of the soul. If the mind were defined as what knows everything, then this definition would apply also to the soul which is omniscient. Therefore the mind is defined as the *instrument* for knowing all objects The soul is not an instrument, but the mind is[9].

Though empirical knowledge is based on mind and the senses, yet it may be divided into two forms, the *indriyaja* and the *manonimitta*—that which arises mainly from the senses and that which is mainly due to mind, which we may also call external perception and internal perception

Like the other five sense organs, mind also has two aspects: the physical and the psychical, or *dravya* and *bhāva*. The physical mind is a transformation of matters into the form of mind. And the psychical mind is of the nature of consciousness It has *labdhi*, the capacity of producing knowledge which arises due to the destruction of the veil

of the *karma* The *bhāva-mana* or the psychical mind is also an activity of soul directed towards the acquisition of knowledge.

Stages of Empirical Perception—According to the Jainas, senses and mind are the instruments by which empirical or *sāmvyavahārika* perception arises. The nature of this knowledge is analysed in terms of its stages. Empirical knowledge is the result of the contact of the senses with the object. But knowledge arises not merely by this contact, there is also a process of knowledge. In this process, there are four stages. Every kind of empirical knowledge passes through these stages which arise one after another, but are not totally different from each other The preceding stage becomes the succeeding one. These four stages are : *avagraha*, *ihā*, *avāya* and *dhāraṇā*.

The first stage *avagraha* refers to the primitive state of perception. There is contact between the senses and the object, when the object is not very far from the senses. This contact between the senses and the object produces the merely indeterminate sensation wherein the sense grasps the object without knowing any of its special qualities[10]. Hemacandra points out that this *darśana* or indeterminate sensation is not *avagraha* but *avagraha* arises after this when the indeterminate sensation transforms itself into determinate cognition[11] *Avagraha* thus is *savikalpa* or determinate The Buddhists may point out that all *vikalpa* or conceptual determination are only mental constructions and are not objective. Hemacandra therefore shows that *avagraha* is not a mental construction, because it depends on defective circumstances like contact with the senses and also because what is given does not depend upon our will.

After *avagraha* there comes *ihā* In this stage there is an intellectual element or *ālocanā*. Though in *avgraha* perception is determinate, yet there may be some doubt about the nature of the object In the state of *ihā*, by conceptual thinking, the doubt is sought to be removed.

In *avagraha* there is an awareness of object but in *ihā* there is an intellectual enquiry about the nature of the object. Supposing we apprehend a sound by *avagraha*, there may still be doubt about what the sense of the sound is. Is it produced by a musical instrument or by some other means ? The doubt is followed by an intellectual analysis. For example, we may say to ourselves that the sound is sweet and not harsh. This state of thinking in which the properties of the object are considered with a view to removing doubt is called *ihā*. It would seem from the above that according to the Jainas in every perception there is a stage

of doubt which comes after *avagraha*, and is settled through *ihā* and finally removed in *avāya*. But we do not always feel the presence of this doubt. Hemacandra explains this as being due to quick succession of stages[12].

After *avgraha* and *ihā* there comes the stage of *avāya*. In this stage we get a clear cognition of the object, and the doubt is finally dispelled. *Avāya* is the final determination of the specific nature of the object, which takes the form 'this is so and so, and not of the other kind'. The fourth stage is *dhāraṇā*. Hemacandra defines *dhāranā* as that which is the cause of *smṛti* or memory and explains it as the existence of a knowledge for either a finite length of time or an infinite period. It is clear that what he means by it is nothing but retention, which enables the mind to recognise the object on later occassions. It may be asked, how retention could be a factor in all perception. It would rather seem that perception is the cause of retention, but the Jaina point of view may be explained thus. The psychologists tell us that every perception involves both presentation and representation. In other words, if one cannot recall past experiences, one cannot also perceive. If this is so, then retention may be taken to be a necessary condition for all perception. Perhaps this is what is meant by the Jainas when they include *dharanā* amongst ten stages of perception

[1] *pratyaksamanyat, Tattwartha Sutra*, 1-12

[2] *asnute aksojivah, Pramana Mimansa*, 1-1-10

[3] *asnute visayam indriyam ca, Pramana Mimansa*, 1-1-10

[4] *visadah iti vidhiyate, Pramana Mimansa*, 1-1-13

[5] *indriyamanonimittoavagrahehabayadharanatma samvyavaharikam Pramana Mimansa*, 1-1-20

[6] *upayogo laksanam, Tattwartha Sutra*, 2 8

[7] *bhavendriyam labdhupayogau Pramana Mimansa*, 1-1-23

[8] *sarvarthagrahanam manah, Pramana Mimansa*, 1-1-24

[9] *karanatvapratipadanartham grahanam niyuktam, Pramana Mimansa*, 1-1-24

[10] *tasminna pratipattih, Pramana Mimansa*, 1-1-26

[11] *na punarvikalpakam darsanamatram avagrahah, Pramana Mimansa*, 1-1-26 It would therefore be mistaken to regard '*avagraha*' as being analogous to sensation. Contrast Kalghatgi—*Some Problems in Jaina Psychology*, P. 82

[12] *iha......nopalaksate, Pramana Mimansa*, 1-1-27

POEMS

Verses from Cidananda

[Cidananda, one of the saint-poets of the Jainas, was born in the middle of the 19th century His real name was Karpura Candra. We do not know much about his life or activities, but it is said that once he went on pilgrimage with a Jaina devotee from Bhavnagar in Saurashtra to Girnar and from there he disappeared After that he rarely came to human locality. He died at Pareshnath Hills His verses reveal his deep knowledge not only of religion and philosphy of the Jainas, but also of other Faiths, more particularly of the Yogic school Besides theoretical knowledge, it appears that he had intuitive knowledge and supernatural power of a *yogi.* His verses are direct, full of rhythm and excel in poetic vision and beauty.]

9

Take this to thy heart. my dear
This advice of mine
Life is but short
Why defile it with deceit and lust ?
Indulging in falsehood
And doing harmful things
Aren't you afraid of the next world ?
Says Cidananda,
If ye neglect these words
Accursed will ye be
In life as in death.

10

Why roam ye,
Oh ignoramous
Forgetful of Self.
Give up all illusion
And drink the juice of Realisation.
Some day, as unperceived,
Death will sweep thee off
As a lion does a deer,
And ye will be separated from thy riches

And thy mortal frame
Like a dry leaf.
Neither parents
Nor consort charming
Be of any help to you
Says Cidananda,
These words, my dear
Hold with care in thy ear.

11

Oh Redeemer of the defiled
Redeem me
Rescue me
Deliver me, my Lord.
For some deeds pious
Done in previous life
Have I met thee,
Oh ye Redeeming Vessel
To redeem the defiled
Is thy vow eternal
And among the sinners
Foremost am I
Many have ye redeemed in the past
But what of that ?
Today have ye in me
A difficult task.
To have thy fame untarnished
Ye have any way to redeem me
Cidananda is the servant of that Master
Whose followers are the best

12

It's all illumination now
I have the realisation-light.
What do I care for evil
When good is on my side.
What dare do infatuation or ignorance
When for me the world is ripe.
Immersed is Cidananda
In the praise of the Lord
And he is secure there.

An Epitome of Jainism

DIGEST

(*From the previous Issue*)

PURANCHAND NAHAR &

KSHITISH CHANDRA GHOSH

Calcutta : 1917

The task of philosophers is to find law, order and reason in what at first sight seems accidental, capricious and meaningless The early philosophers tried to solve the whole problem of the universe at a stroke and find some one principle or unitary method which would account for everything But it soon became obvious that the principle and the problem of universe are not so easy to be solved.

Generally speaking, the idea of the universe is to be explained in terms of three things, viz , self which is subject, not-self which is object and the unity which is presupposed in the difference of self and not-self and in and through which they act and react on each other. Strictly speaking, there is one subject and one object for us , for, in opposition to the subject, the totality of objects constitute one world, and in opposition to the object, all experiences of the subject are merged in the unity of one self. The third term, which embraces them both, which is higher than either, is the idea of an Absolute Unity transcending all opposition of the finitude. Some have translated the idea of Absolute Unity as God,—the First Cause or the First Creator. But this is open to serious objections, first, because the result it gives is purely negative, second, because the so-called first cause would not be really absolute, and, third, because this would raise the problem of inactivity of God before the creation of the universe. The Jainas, therefore, hold that the universe exists from eternity and that they cannot conceive of a time when it did not exist.

The theory of self-existence of the universe apart, there are two more theories in this field, viz., the theory of evolution and the theory of creation by some external agency. The former theory commits the fallacy of composition in so far as it attributes to the whole something which is true only of the parts. A given man, a given nation, a given continent have their general finite histories, but we have only to extend

our vision to find a permanent totality made up of transcient individuals in every stage of change. When we so extend our vision, we are not warranted in saying, as Spencer does, that "there is an alternation of evolution and dissolution in totality of things". We have really no evidence to show that the universe is coming to an end, as we have no evidence to show that it is finite. In the Jaina view, the universe as a whole is in-create, eternal, self-existent and ever-permanent; but viewed from the standpoint of its interrelated parts, it is transitory, phenomenal and evanescent. The assertion of self-existence is simply an indirect denial of the third theory above, viz., the theory of creation by an extra-cosmic God, which has been propounded by all the theistic systems of philosophy.

According to the Jainas, the universe as a whole or in parts is but permutations and combinations of four primary rudiments, viz., time, space, soul and matter. These rudiments are resolvable into minutest parts which do not admit of any further analysis This is corroborated by modern scientific research according to which the universe is nothing more than an everchanging permutations and combinations of atoms, molecules and cells forming the character and composition of the same. But whereas modern science can say *how* things happen, it does not know *why* they happen. Here the Jainas have given their solution We have already said that the four primary rudiments of the universe are resolvable into the minutest of the minute parts Now these ultimate rudiments, having nothing for their material cause, stand by themselves as unresolvable units These units are endowed with infinite power by virtue of which they are capable of being developed in innumerable ways through the process of permutations and combinations of these four original ingredients which form the time, character, composition and make-up of the universe. The diversity of names and forms is due to five other factors, viz, time (*kāla*), environment (*swabhāva*), destiny (*niyati*), action (*karma*) and effort (*uddyoga*) Unlike the Western philosophers like J. S Mill who hold that the patient is the agent, the Jainas make a distinction between a determining cause and a substantial cause And the distinction is important. For instance, the molecule of ammonium of cyanate is composed of NI_2, O_2, C_2, and H_4 and the molecule of urea is also composed of the same number of the same atoms. And yet the two molecules are different. While science cannot explain this, the Jainas would say, this difference is due to the intervention of the determining cause. The five items noted above, viz, time, environment, etc., are the determining causes while the four primary rudiments are the substantial causes. This in brief is the Jaina doctrine of Causation. The process of differentiation which science fails to explain is explicable

by reference to the law of *karma*. Other determinant conditions being there, it is the continuity of *karma* that explains why the properties of a molecule of urea and of cyanate of ammonia are different, though they are composed of the same number of chemical elements and it is also this continuity of *karma* that accounts for the development of the diverse forms of a molluse, a frog and a mammal, though arising from apparently identical primitive cells.

In the Jaina view, therefore, there is no room left for an iron-willed capricious God. According to this view, a correct understanding of the true principles of causality and phenomenology, as indicated by the Victors (*Jinas*) dispenses with the necessity of any divine intervention in the affairs of the world. This does not make the Jainas atheists. They do believe in a God, but not necessarily an Almighty Ruler. They believe and make us feel that we are independent, autonomous individuals, who can carve out our own paths of liberation and emancipation. God to them is the spiritual energy present all over the universe (Spencer's 'primal energy') that gives materiality, mentality and substantiality to all things and beings.

The soul which, when liberated, attains godhood is, according to the Jainas, an eternal, self-existent reality This view clashes with the sort of view held from Carvaka downwards to Earnest Haeckel who attribute mortality to it Another significant Jaina contribution is the view that there is no hard opposition between soul (*jiva*) and matter (*ajiva*) as would render them incapable of being united, and this clashes with the view that holds these two entirely separate and incapable of coming together. According to the Jainas, the attributes of matter are not absolutely contradictory to the attributes of soul. Matter is only matter in relation to what is not matter.

A question may be raised. Soul is a self-existent reality from all eternity whereas *karma* is a phenomenon in time. How then the pure, free soul came to be fettered ? The Jaina philosophy does not try to answer such purile questions. The fact is there and that's all. The Jainas hold that both the soul and the *karma* stand to each other in relations of phenomenal conjunction, the continuity of which is without beginning (*anādi apascānupūrbi sanyoga prabāhasañbandha*). The effect of *karma* is all-pervading, to be seen all over the universe, not only on the earth but also in hell, the world of gods and that of demons, the world of the goblins and that of the brutes.

It is on the *karma* phenomenology that the whole of the Jaina ethics

is based. Etymologically, *karma* means action or deed. But as philosophical terminology, it signifies not only action but the crystallised effect as well of the action in so far as it modifies the futurity of the doer. A close examination of the appearance of man, of an anthropoid ape and a bat from almost identical embryos as also the differences among children born of the same parents will make it clear as to what we mean and understand by the operation of the law of *karma*. This is in a way supported by modern investigations. Thus August Weisman writes that the characters of each of the children born of the same parents are not the result of hereditary transmission ; they are a manifestation of "those characters which were potentially contained in the structure of the germ-plasm". Obviously, the reference need be to *karma*. As Hartmann has put it,"The experience gained in one life may not be remembered in their detail in the next ; but the impressions which they produce will remain. Again and again, man passes through the wheel of transformation and changing his lower energies into higher ones until matter attracts him no longer and he becomes—what he is destined to be—a god." This belief in the ethical autonomy of man, the Jainas say, makes man thoroughly free and independent of the iron-will of any Being outside and above himself, the maker of his own Destiny

From the law of *karma* follows a belief in *rebirth* which pervades the whole of Indian thought, irrespective of its diverse schools, and which has been echoed by the master minds of other lands, past as well as contemporary. We find it in philosophers like Plato and Pythagoras, in Kant, Schelling, Fichte, Schopenhauer and Goethe ; we find it in poets like Young, Dryden, Shelley, Wordsworth and Tennyson ; we find it repeated even by men of science Thus Huxley writes, "None but the hasty thinkers will reject it. like the doctrine of evolution itself, that of transmigration has its root in the world of reality."

Rebirth means taking a body, a mortal physical frame A *jīva* may be an embodiment of intellectual, moral and spiritual essences. But the matter does not end there. What is equally important is a tendency of attraction for the appropriate physiological conditions, a suitable body where the soul may display its powers and qualities, may be for the satisfaction of desires or for the attainment of bliss or beatitude. Other systems of Indian thought talk of *karma* and rebirth, but their *karma* is imponderable (*amūrta*). The Jainas alone suggest the notion of *karma-pudgala* (matter) in which *karma* is metamorphosed into material particles which constitute the body—the *kārmana śarīra*, as it is called. Thus we see that the *karma-śarīra* of a *jīva*, as explained in the Jaina philosophy, is simply a kind of organism born of its own experiences which

become materialised, as it were, into *karma-pudgala*, enveloped in which the individual soul, reducing itself into a unit of energy, passes out. Thus conceived, the human organism comes out to be the objectification in gross form of the human action-currents of will and thought. As T. H. Green has written, "The will is simply the man."

Kārmana śarīra is the 'inner nature'—what Huxley calls 'character'. This must be distinguished from the *audarika śarīra* which is outer nature. In the Jaina view, the two are not essentially different. They are the same with this difference only that one manifests through the other and stands with the other in the relation of mutual intermutation To put it differently, *kārmana śarīra* is the experiential body where the effects caused by the *audarika*-body are stored up in a subtle form. The operation of the *audarika*-body leaves a permanent vestige on the *kārmana*-body, just as the agitation of brain molecules leaves a permanent vestige upon the brain itself. This is *karma-pudgala*, which in its turn determines the nature of the *audarika*-body The relation between the two turns out to be one of correlativity Rebirth is the transmigration of the *kārmana śarīra* from body to body by means of which a *jīva* attains to higher forms of evolution by its own moral will and endeavour. The Jainas emphasize the operation of the free-will of the *jīva* as distinguished from fatalism The Jainas are anti-determinists

Thus it is this *kārmaṇa śarīra* of the individual man that reincarnates or expresses itself successively in various forms through the repetation of births and deaths When a man dies, his *kārmana śarīra* is not disintegrated with the dissolution of the physical mortal frame, but passes through womb to womb in an invisible form. The *kārmana śarīra* has a power of selection , and it will select only that frame which is favourable to the manifestation of its character and the realisation of its wants and desires. Even in the vegetable world we find that a mango-seed will produce a mango sapling and a jackfruit-seed will produce a jackfruit seedling. This phenomenon of selection by the seed is not a blind adaptation to the environment but a selection by a concious willing agent having a preferential interest in the thing selected from amidst an infinite diversity of materials and elements in the unlimited storehouse of nature. The nature and character of this conscious and deliberate selection assumes special significance in the case of man, since he has a specific goal to attain. Hence the adaptation of humanity to the circumstances is not a blind acquiescence to the forces that be, but a conscious choice of will exercised in the interest of the object, end or idea it keeps always in view.

Although the Jainas recognise man as a free agent determining his own future, they at the same time make him subservient to the outcome of his own *karma*. This, in other words, is a recognition of causality in the moral world. Man can never escape the firm grasp of the law of *karma*-causality which is sure to make him undergo the consequences of his thoughts and deeds in perfect accordance with their nature and character. The law works with a mathematical precision. There is no escape from this, howsoever you may pray or offer gifts or go on pilgrimages. But then this *karma*-causality is not as cruel as destiny; for man by his effort can make amendment of the past deeds. The law of *karma*-causality has always been affording us ample opportunities to right the wrong, to remedy the evil, to amend the effects of the past with a view to moulding the inner nature for a higher form of evolution. This indeed is an enormous responsibility. But this freedom of man should not be misunderstood as a total freedom Man is still subject to the laws of nature and the historical forces. He is however free to determine his own ascent or descent.

The law of *karma* plays a very important part in the Jaina scheme of the Universe. The classification of *karma* has been done with utmost accuracy and elaboration. *Karma* in the Jaina view should be understood not only to include motion, vibration, action, or 'action-currents', but also the materialised effects or vestiges in so far as they affect the fate of the actor, continuing even beyond death and modifying his subsequent career. The Jaina philosophy recognises two kinds of *karma*, viz., *ghāti karma*, i.e., action-currents of injury, and *aghāti karma*, i.e., action-currents of non-injury. *Ghāti karmas* are those that retard the unfoldment of the tripartite infinite psychical possibilities, viz., Vision, Knowledge and Freedom. *A-ghāti-karmas*, in contrast. do not do any direct harm to the unfoldment of possibilities latent in the soul; they merely serve to determine and construct the character configuration of the manifesting media through the instrumentality of which the *jīva* works out its higher forms of evolution. It is now admitted on all hands that diversities and changes in the phenomena of nature are possible only on condition that energy of motion is capable of being stored up as energy of position. It is the kinetic release of this locked-up or potential energy in the form of the *karman* body that can account for all the possibilities of diversities and changes in the phenomena of nature. Now atoms which differently arrange themselves and combine into new forms and compounds must be previously possessed of certain *kārmic* forces having a peculiar tendency of distributing and arranging themselves in a definite order which gives constitution to the compound. This distribution and arrangement of atoms is a kind of permutation and com-

bination speaking for the particular character and configuration of the composite body it makes. The body is not only a permutation and combination of atoms, its very character changes from compression and variation of temperature, i.e., practical and other surrounding causes and conditions called the *nimittas*. It is rather interesting that no two bodies are alike either in character. behaviour or in configuration (*rati, gati, mūrti*). The broad divisions of *ghāti karma* are (1) *darśanāvaranīya* (injury to right vision), (2) *jñānāvaranīya* (injury to knowledge), (3) *mohanīya* (injury to equanimity) and (4) *antarāya* (injury to higher evolution) ; and those of *a-ghāti karma* are (1) *āyus* determining longevity, (2) *nāma* determining colour and configuration of the body, (3) *gotra* determining heredity and (4) *vedanīya* determining sensations of pleasure or pain. Their further divisions will lead to 158 kinds of *karma* which may be read from original text. This much about the Natural Man, man as shaped by *kārmic* forces. Now we pass on to the Moral Man, man whose life has been a constant endeavour to shake off the guilded shams of the senses so that he can attain perfection.

This leads us from metaphysics to ethics, from the theory of life to the art of life so that man can attain the goal. The *summum bonum* of life is, in the Jaina view, not the gratuitous enjoyment of the present in utter disregard of the future, as the Buddhists hold , rather it is the sacrifice of the present to the future. Of all beings, man is in possession of Free Will and hence his life is not a life of blind immediacy. It is a life controlled and guided by its meaning as a whole. Man has to become a virtuous man so that he can attain the state of unparallelled spontaneity, freedom and naturalness.

This leads to a discussion on virtue and vice The Jainas have considered the principles on which the distinction between the two rests. In the first place, a teleological conception dominates the entire distinction and the Jainas believe that a thing or a thought has any worth as it is conducive to the realisation of some end to which it is but a means. Thus they do not believe in the intrinsic worth of any particular thought or deed, as is done by the 'commonsense' philosophers of the West. In another respect, there is a slight difference between Jainism and Western philosophy which consists in this that here virtue does not directly refer to the excellence of character as in the West, but to the conduct conducive to the realisation of *mokṣa*. The Jainas confine the terms *pāpa* and *puṇya* to the conduct itself, regarding the character which reveals itself through the conduct conducive to self-realisation as simply religious ; for here religion and morality, both having the common end

in view, mingle together and are regarded as inseparable. But the question arises, why should there be *pāpa* at all ? The Jainas answer that it is the result of the abuse of an original endowment of man. But the whole resources of the original endowment are still available and the creature with this controlling agency, when raised to its highest pitch, displaces a thousand obstacles in the way of its self-realisation.

Pāpa and *punya* are the two moral categories. *Asrava* is the third. It implies the influx of the *karma*-particles into the soul. The requisite powers which galvanise the soul to draw in matters from without are (1) *mithyātva* (subreption), *avirati* (attachment), *kaṣāya* (propensions), *pramāda* (negligence) and *yoga* (functional activity of mind, speech and body). The soul being affected by these becomes transformed into a magnet as it were and attracts *karma*-matters towards it. The influx is subjective (*bhābāsrava*) as well as objective (*dravyāsrava*). The Jaina sages have classified the influx into fortytwo kinds as follows : five sense organs, four propensions, five non-keeping of vows (*avratas*), twentyfive works (*kriyās*) and three *yogas* or functional activities of mind, speech and body. Now when the *karma*-particles which have flowed. into the soul coalesce with the same, it leads to *bandha* or bondage In other words, it is the interpenetration as it were into each other's sphere of soul and *karma*-matter making both appear as self-same with each other And like *āsrava*, this *bandha*, which is but another name for the self-sameness of the soul and *karma*-matter, is also distinguished into *bhāva* (subjective) and *dravya* (objective). Now, according to the nature and character in and through which it displays itself in the phenomena of our life and thought, this *bandha* is classified into four kinds, viz., *prakṛti bandha*, *sthiti bandha*, *anubhava bandha* and *pradeśa bandha* When *karma*-matters coalesce, like milk and water, they seem to lose their respective differences and appear as one organic whole

It should be pretty clear by this time that all our poverty and degradation, all our sorrows and differences, are due to *āsrava* and *bandha* caused by subreption (*mithyātva*) and the like. Fresh *āsravas* forge fresh links of bondage of the soul which is constitutionally free and potentially divine. The Jainas have therefore thought of finding a way to stop this influx This process of purging all *karma*-matters, or renting the veil of nescience, the *jñāna-darśana-ābaranādi* hiding the *jiva* from the knowledge of its own real nature, begins with what is termed as *samvara*. This too is analysable into subjective and objective The lines along which a *jiva* should strive and struggle for the gradual effectuation of *samvara* are of 57 kinds as follows : five *samitis*, three *guptis*, ten-fold *yati-dharma*, twelve *bhāvanās*, twentysix *pariṣahas* and five *cāritras*.

Along with the practice of *samvara* or arresting the influx of fresh *karma-pudgala* as stated above, a *mumukṣin jiva* (one desirous of liberation) is required to act in such a way as will help him in throwing away the already-acquired dirt of *karma* which has been subjecting him to go round and round the wheel of births and deaths. For until and unless a *jīva's* entire *karma*-matter clothing his soul works out or neutralises in a manner as would make it impossible to transform into kinetic state of its being (*udaya*), a *jiva* cannot expect to attain freedom. And the processes and activities whereby the *karma*-matter clothing the soul is worked out or their effects completely neutralised somuch so that they would fall away from the constitution of the *jiva* is called *nirjarā*. The Jaina sages have classified this *nirjarā* into two kinds, *viz*., *akāma nirjarā* and *sakāma nirjarā*. If the *jīva* allows himself to be drifted from wave to wave surging in everflowing currents of *karma*, his destiny will no longer remain in his hands but the environment will become all in all in the making and moulding of his destiny Therefore, instead of leaving the life to chances, the sages have devised means and methods. whereby the seeds of *karma* could be burnt These consist of various austerities (*tapas*), internal and external Just as fire consumes the combustible, so do the *tapas* burn up the *karmabija* (seeds of deeds) of the *jīva* and sets him free from the turmoil of *saṁsāra*. to attain *mokṣa* (beatitude).

Unlike the other systems of thought and culture where there are various states of beatitude, the Jainas strive to attain complete deliverance of the soul from all evils and coverings—*sarvāvaraṇavimuktirmuktih* *Mokṣa* is an ideal but it isn't to remain perpetually an ideal. The ideal is, to be realised. So the Jainas interpret that there are really two tendencies running parallel all through the human life and culture One is to idealise the real and the other is to realise the ideal. These two tendencies are often at war with one another. One tends us to take the existing state of things and affairs as the best of their kind and so we must make the most of it But the other tendency, by virtue of which they struggle to raise the world to a higher or ideal state of things, the tendency that is born of the intense dissatisfaction with the present state of things and affairs, is the tendency to realise the ideal. Complete deliverance from the veil and covering of *karma* is called *mokṣa* or emancipation from the miseries and afflictions of the world. To attain *mokṣa*, both *pāpa* and *puṇya* have to be worked out *Karma* is possible only in the *sansāra*.

Some may remark that *karma* done with judiciousness and indifference to the consequences thereof might result in the emancipation of the soul. But this, the Jainas hold, does not stand to reason ; because

mokṣa is not the result of anything done or performed. *Mokṣa* is the tearing asunder of the snares of *karma* and so it is not the effect of anything preceding it as its cause. A *karma* cannot destroy *karma*; *mokṣa* is the emancipation of the soul from the snares of *karma*. Like all other Jaina moral categories, even *mokṣa* is resolvable into subjective and objective. When the soul becomes free from the *ghāti karma*, it attains *bhāva mokśa*; when it becomes free from *aghāti karma*, it attains *dravya mokṣa*. And when the soul is thus liberated, it goes straight up to the *siddhaśilā* or the region of the free and liberated. Speaking from the standpoint of noumenal *naya*, a *siddha* has no form whereof he is imperceptible by the senses, but viewed from *vyavahāra* standpoint, he has a shadowy form of a human figure which is but an embodiment of right vision, right knowledge and right conduct in and through which a *jīva* attains to a state of perfection, bliss and beatitude which is otherwise known as Omniscience and Freedom Absolute.

To any one who knows the nature of *mokṣa* and the means prescribed for it in the Jaina scriptures, there will be no difficulty in apprehending that the realisation of the self is preceded invariably by a series of conditions which must be fulfilled one after another and that perfection itself is the culmination of a graduated scale or hierarchy of moral activities which have been classified into fourteen stages and have been called the *guṇasthānas* by the Jainas. These fourteen stages may be squeezed up more generally into four only, as follows. The first stage we may roughly speak of as the stage of impulsive life, of lust and enjoyment, when the soul is quite in the dark as to its true destiny and goal, and is least removed from the animal existence; the second is the life of conscious selection and pursuit where the goal and true method of realisation are still misapprehended; the third is the life of conscience and faith where the ends are taken not as we like, but as we aught: the fourth, the stage where all such conflicts disappear altogether and the soul shines forth in all its naturalness and omniscience. To generalise further we may say that of these four stages, the first is characterised by indiscrimination or caprice, freedom without restraint, the second and the third by voluntary and much-strained regulation at the expense of the so-called freedom, and the fourth by the coincidence, of freedom and regulation. And as each person shines forth in its true light, he becomes one with itself, as he passes from the preceding stages to those succeeding, reconciling now some warring inconsistencies, satisfying some haunting claims and getting rid of some gnawing uneasiness and thus stands forth in greater vigour, keeping clear of all enfeebling defects. To understand the principle underlying the arrangement of the *guṇasthānas*, it is necessary to bear in mind the fact that

the attainment of every end requires Right Vision, Right Knowledge and Right Conduct. Of these, Right Vision precedes Right Knowledge while Right Conduct is a characteristic of those alone who have almost perfected themselves in Vision and Wisdom. Space does not permit our recounting all these fourteen stages. We end by saying that the highest stage is *mokṣa* and one who attains it becomes a *siddha* or self-realised. In this stage, the *siddhas* do not merge themselves in an all-embracing One but remain separate as freed souls, enjoying perfect freedom from every sort of bondage caused by the *karma*-particles. The *siddhas* being omniscient and omnipotent must have Right Vision and Right Knowledge revealing them spontaneously in their Right Conduct. Such *tirthas* (orders), breaking loose from the shackles of moral coil and *karma* and being possessed of all those divine qualities which we cannot but revere and admire most, sore high up into a kind of spiritual atmosphere where everyone shines forth as an embodiment of Faith, Truth and Culture.

Books on Jainology

CHOUDHURY, GULAB CHANDRA, *Political History of Northern India from Jain Sources* (c. 650 A.D. to 1300 A.D), Sohanlal Jaindharma Pracharak Samiti, Amritsar, 1963. Pages xxv+499. Price Rs. 24.00.

Part I—Classification and valuation of the sources ; Dynasties. Dynasties of Madhyadesa : Pusyabhutis, Yasovarman and his successors, Ayudhas, the Gurjara Pratiharas, the Gahadavalas. Dynasties of Eastern India : the Palas, the Senas of Bengal, the Kessaries of Kalinga. Dynasties of Central India : the Candellas, the Kacchapaghatas, the Kalacuris of Dahala, the Paramaras Dynasties of Rajasthan : the Cahamanas—Cahamanas of Sakambhari, Cahamanas of Ranathambhor, Cahamanas of Naddula, Cahamanas of Jalor , the Guhilaputras or Guhilotas—Guhilotas of Mewar, Guhilotas of Naduladagika, the Rastrakutas of Hastikundi, the Paramaras—Paramaras of Bansawara (Vagada), Paramaras of Candarvati and Arbuda, Paramaras of Kiradu. Dynasties of Saurastra · Cavadas of Anhilapur, Caulukyas (Solankis) of Gujarata, Vaghela Branch of Caulukyas, Cahamanas of Lata.

Part II—State and Administration General condition of the period, the king, council of ministers, organisation of the central government, provincial administration, feudatories or *Sāmantas*, district administration, the city administration, the local government, revenue and finance administration, law and justice, military administration, public works department.

MEHTA, MOHAN LAL, *Outlines of Jaina Philosophy* (the essentials of Jaina Ontology, Epistemology and Ethics), Jain Mission Society, Bangalore, 1954. Pages xv+168. Price Rs. 5.00

Contains conception of Reality both Eastern and Western and discusses nature of soul, reality of matter, theory of knowledge relativity of judgement (*anekāntavāda* and *syādvāda*), and doctrine of *karma*.

PANDEY, MITHILA SHARAN, *The Historical Geography and Topography of Bihar*, Motilal Banarsidass, Delhi, 1963. Pages 226 Price Rs. 15

Deals with mountain systems, river systems, region and districts, place names, communications, etc. It is of interest for identification of place names visited by Lord Mahavira during his sojourn.

SAMSOOKHA, PURANCHAND, *Essence of Jainism*, translated by Ganesh Lalwani from *Jaina Dharmer Paricaya* (Bengali). Jain Bhawan, Calcutta, 1966. Pages 37. Price 50 Paise.

Discusses four-fold order of monks, nuns and lay disciples and their *vratas* ; the principles or *navatattvas* and the way (*triratna*).

SAMSOOKHA, PURANCHAND, *Lord Mahavira, his Life and Doctrines*, Jain Swetambar Terapanthi Mahasabha, Calcutta, 2nd Ed., 1957. Pages xii+107. Price Rs. 2 00.

Gives political, economic, social and religious conditions of the time, life of Lord Mahavira with list of his *Ganadharas* and previous *Tirthankaras*, his sayings ; Doctrines of Jainism—*Navatattvas*, *triratna* and *syādvāda*, conduct of monks and nuns and his lay disciples and *ahimsā* Some parables from the discourses of Lord Mahavira

SCHUBRING, WALTER. *The Doctrine of the Jainas* (described after the old sources), translated from the revised German edition by Wolfgang Beurlen, Motilal Banarsidass, Delhi, 1962. Pages viii+335 Price Rs. 30.00

Gives a short history of Jaina research mostly by Western scholars and deals with historical sketch of Jainism from the earliest period, its canons, cosmology and cosmography, the mode of life practised by the monastic community and finally victory

TAWNEY, C H., *The Kathakosa* (Oriental Translation Fund, New Series II), Royal Asiatic Society, London, 1895 Pages xxiii+260.

Translated from Sanskrit manuscript stories concerning the worship of the *Jina*, Devapala, the two hermits that brought down a deluge on the city of Kunala, the hermit and the carter, Asokadatta and his son Sripati, Devadharman and Devasarman, Samriddhidatta and Sripati in a former birth, the *Brāhmana* Vasudeva, Prince Yasobhadra, Madanarekha and her son Nami, Nagadatta, Prince Sanatkumara, Prince Amaracandra, the couple of parrots, King Sura and his wife Srutimati, the ploughman who became king, Dipasikha, Kurucandra and his friends Vasantadeva and Kamapala, the fortunate youth Dhanya, Aramasobha and the grateful snake, Risidatta, King Harisena who became a hermit, Metarya, Ratnasikha, Prince Virangada and his friend Sumitra, the hypocritical ascetic and the two maidens, Amaradatta and Mitrananda, the wise minister Jnanagarbha, Lalitanga, the parrot that brought the Fruit of Immortality, Damanaka who was first born as a fisherman and then as a son of a merchant, Kulavalaka, the hermit who proved unfaithful to his vows, Kanakaratha, King Bharata and his brother king Bahuvali, Nala and Damayanti. Contains notes by Prof. Leumann.

Our Contributors

JAWAR CHAND DASSANI, a young and talented art student of Kala Bhavan, Santi Niketan who is at present doing research in old Jaina paintings. The Jain Bhawan organised an exhibition of his paintings in August, 1966.

KALIDAS NAG (late), an eminent Indologist and historian, he was one of the widely travelled educationists of India. He was the Principal, Mahindra College, Galle, Ceylon. He then joined the University of Paris from where he obtained a Doctorate. In 1930, he embarked on a lecture tour of Europe and America. He represented India at many international gatherings and learned bodies and organised the Department of Indian Studies at the University of Hawaii. In Calcutta, he was associated with many cultural and academic organisations, including the Royal Asiatic Society of which he was Secretary for a few years. In 1952, he was nominated a member of the Rajya Sabha. He was the author of many books in Bengali, English and French.

NATHMAL TANTIA, Director, Prakrit Jain Institute, Vaisali. A great scholar, he recently participated in the eleventh International Congress for the History of Religion as a delegate from India and made a lecture tour of Far East, America, Europe and Middle East. He is the author of *Studies in Jaina Philosophy* which was the thesis for his D. Litt. degree at the University of Calcutta.

PURAN CHAND SAMSOOKHA, a doyen among writers on Jainism, he has a dedicated life and is pioneer in popularising Jaina studies in Bengali through the medium of the Bengali language. His translation of *Uttarādhyayana* with critical notes in collaboration with Ajit Ranjan Bhattacharyya was published by Calcutta University.

PUSHPA BOTHRA, a new writer whom we introduce to our readers. She desires to devote herself to the study of Jaina philosophy in the light of comparative systems, oriental and occidental.

"Know other creatures' love for life,

for they are alike unto ye.

Kill them not ;

save their life from fear and enmity."

—LORD MAHAVIRA

KAMAL SINGH RAMPURIA

"RAMPURIA CHAMBERS"

10 CLIVE ROW

CALCUTTA 1

Thus we enjoin on you, thus do we say,
Thus we believe, thus we proclaim to all :
No living thing should be slain anywhere,
Nor ordered forcibly this way or that,
Nor put in bonds, nor tortured any way,
Or treated violently otherwise ;
Because you are that same which ye would slay,
Or order here and there against his will,
Or put in prison, or subject to pain,
Or treat with violence ; *ye are that same*,
The self-same Life doth circulate in all.

JAICHAND

THUS SAYETH OUR LORD

Teachings of Lord Mahavira

Price 50 P

It is a nice little publication containing an English rendering of some 250 sayings attributed to Lord Mahavira and gleaned chiefly from canonical texts, the *Acārānga*, *Uttaradhyayana*, *Sutrakṛtānga* and *Daśubai-kālika*......The selection is choiced..... .the paper, printing and get-up . .. leave nothing to be desired.

– *The Voice of Ahimsa*

This booklet is an invaluable companion because it comprises the noble teachings of Mahavira

- *The Hindusthan Standard*

The Jaina Bhawan has rendered yeoman's service to the Jaina community in publishing the great book. It has to be read often and often to realise the teachings of the Great Master

—*Sri A. K Dosi, Bombay*

ESSENCE OF JAINISM

Price 50 P

I have gone through it and am much pleased with the beautiful get-up and the summary treatment of the subject ......Thank you and congratulate you for publishing such a nice handbook on Jainism

—*Sri P. K. Kapadia*
Editor, Prabuddha Jain

JAIN BHAWAN P-25 Kalakar Street : Calcutta 7

Printed and published by Moti Chand Bhura for Jain Bhawan, P-25 Kalakar Street, Calcutta-7 at The Technical & General Press, 17 Crooked Lane, Calcutta-1.
Editor : Ganesh Lalwani.